/324 cont./

609 Indians who were in the service of whites. When I came into a
576 village, my Indians sat motionless in the boat, with bowed heads and disconcerted faces, until the chief of the village had addressed them. During the entire time of my stay in the village they did not lift a hand, nor did they eat any of my cooking, but rather went hungry, if they did not have relatives in the village who provided for them. They were precisely sem vergonha.

576 Upon returning from the journey, they were received with tearful speeches by their female relatives and family (1). During

1. This way of greeting long unseen kin by female relatives is already mentioned by Fonseca in 1773 (Rev. trim. 8, p. 379).

this the two parties seldom look at each other; they often stand one behind the other. The laments are made in a whimpering tone. Suddenly, they stop and converse in an entirely friendly manner with the ones who have returned. Apparently the whole thing is merely ceremony, the exaggeration of which on the part of particular women evoked derisive smiles even among the other Indians.

## 14. Marriage, Birth, Education, Death.

114 Marriage. I did not witness an engagement or a marriage, so my statements about this are based merely on the accounts of the Indians.

582 The age at which marriage takes place was difficult to determine. Men apparently marry between 17 and 20 years, women sooner, at 14-16. The only obstacle to marriage is the immediate relationship between siblings; cousins, on the other hand, may marry each other. I did not encounter anywhere any suggestion of marriage prohibitions which might perhaps be based on totemism.

584 /325/ The suitor first tries to win over the mother and the other relatives of the girl. The decision rests with the girl herself, however. The mother gives the suitor the answer. According to Pedro, the father-in-law receives presents from the suitor's father,

/29 cont./

622 If a theft is reported to the chief, he calls upon the perpe-
627 trator, by loud proclamations in the middle of the village, to
685 return the stolen goods. A response usually follows, and the object is simply put back in its place secretly, whereby the matter is settled.

Otherwise the chief has the right to have the huts searched. An object is taken away from a suspect as security until the corpus delicti is delivered. If the thief is found out, it is left to the victim to have himself indemnified.

622 If the chief does not fulfill his position or if the community cannot tolerate him for other reasons, he is simply deserted and another is chosen.

584 Marriage. The young man states his purpose to the parents of the chosen one; the latter ask their daughter for her consent. According to Couto Magelhães, a formal announcement is made
585 before the assembled community. Then the bridegroom hands over his weapons to the bride to keep and takes her to the house of one of his closest relatives, since, as a bachelor, he does not yet have one of his own. For four nights the two sleep on one mat, but separated by a wide intervening space, with no advances allowed. On the fifth day the bride is brought back to her father's house, where she hands the weapons back to the bridegroom. As a sign that he is capable of taking care of a family, the young man goes hunting for a few days and returns only with slain booty (1).

1. It is doubtful whether the test of strength by dragging a heavy block of palm wood, as is required among certain Gês tribes, also occurs among the Karaya.

A drinking bout, which the parents of the bride arrange, concludes the whole thing. Only then is the more intimate intercourse of the two spouses allowed (2). Then the erection of their own home follows.

833 2. Karayae cum mulieribus more indigenarum Australiae concumbent. Vir pedibus extensis humi sedet et mulierum supinam ante se jacentem

/325 cont./

584 and the suitor must also work for the father-in-law (?). During the engagement, the bridegroom, along with the young men, builds the house. This subsequently becomes the property of the woman, who, after the wedding, pays off the builders. The bride, however, apparently provides the furnishings, the sleeping mats, pots, etc.

585 I obtained only unclear reports about the wedding ceremony. Thus, the grandfather is said to carry the bridegroom, painted and adorned, into the house of the bride and back again. The suitor, accompanied by the young men, fetches the woman and leads her into the new house. There they cut off each other's leg bands and remove their arm cuffs for the duration of the marriage. According to another statement, however, the bride cuts off the calf bands of the man; the mother of the man, however, those of the bride. The bridal journey takes place without luggage. Only after the couple have arrived in the house does the husband have the property of the bride brought and take charge of them.

595 [620] In general the Karajá have only one wife at a time; only the chief may have simultaneously several wives who live together in his house. As has been said above, there is no chief wife, but many quarrels are said to take place among them. When the wife grows old, the husband may send her away and marry a second, younger woman. This is based on the fact that only the older girls are left over for the young men, and that, when these grow too old, they then turn to the young girls.

593 562 The position of the wife is very good. The house, the furnishings, and the boat belong to her; the husband simply lives with her. She also gives her opinion in all matters. The husband takes on all the hard work: laying out the plantings, carrying the harvest home, hunting and fishing. The wife must do the lighter work in connection with planting and harvesting and take care of the housekeeping. The two are seldom idle. The men do not 589 like to do the heavy work. At any rate, the young men, for fear of it, do not want to marry and postpone marriage as long as possible, misled, chiefly, by a few old bachelors. The carefree bachelor's life is, of course, free of all work; one does only what

6:Cook M-3,4 (ca. 1900) 1909
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577 of preserving their own health and the perpetuity of their tribe. With them, the abstaining from or checking of vice, is not a question of conscience, or ethics. They do not regard vice, and evil generally, as wrong in a moral sense, but in a physical and utilitarian sense—because they see that it injures them physically and materially. Right and wrong, virtue and vice mean to them simply material well-being or damage—a question of expediency only. Their perception of moral principles is very dim. They possess the innate ideas of right and wrong, as do all human beings, but seemingly in a blind, instinctive, unintelligent sense only, like a child. [626] Though the taboo, or belief that dire calamities will be visited upon them if they should transgress the will of their divinities, exercises a powerful influence on their conduct.

●584 Matrimony is consummated by the man in question making known his wishes to the parents of the maiden of his choice. These in turn ask their daughter if she gives her consent. If 585 she is willing, her affianced delivers to her all his weapons. He then conducts her to the domicile of one of his relatives, as he, of course, has no house of his own. Here they both remain four days as guests of the family. The fifth day, the bride is led back to the hut of her parents, following which, she returns to the bridegroom his weapons. As if to prove that he is competent to care for a family, the groom goes on a few days' hunt, returning when he has secured a quantity of game. The marriage ceremony terminates with a bacchanalian feast, given by the bride's parents, which corresponds to the wedding supper of civilized people. The couple may now live together, and a hut is built for them.

855 The Karayá love their children and treat them kindly, though they are stoical and make no display of their affections. This is true of most of the South American tribes. 854 Very young children are carried about constantly by the mother, and cared for untiringly; and are coated with colored grease and decorated with bright feathers with the same pride and solicitude that the most civilized mothers care 000 for and dress their children. The older children are left to